THEOSOPHICAL RESEARCH CENTRE
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THIS DYNAMIC UNIVERSE

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TWO SHILLINGS

THIS DYNAMIC UNIVERSE

ESSAYS ON FOHAT

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CONTENTS

			Page
I.	What is Fohat?	E. Lester Smith, D.Sc., and Corona Trew, Ph.D.	5
II.	Modes of Manifestation	E. L. Gardner	11
III.	Fohat and Intuitional Research	E. L. Gardner	18
IV.	Fohat	Josephine Ransom	23
V.	References to Fohat in *The Secret Doctrine*	E. Lester Smith	28

'It is through Fohat that the Ideas of Universal Mind are impressed on Matter.'

The Secret Doctrine, Vol. 1, *page* 150

'Fohat becomes on Earth the Great Power.'

Vol. 3, *page* 75

'Fohat is the constructive force of Cosmic Electricity .. polarized into positive and negative.'

Glossary

References are all to the Adyar Edition of The Secret Doctrine *unless otherwise noted.*

I

WHAT IS FOHAT?

by E. LESTER SMITH and CORONA TREW

1. 'In the Manifested Universe, there is "that" which links Spirit to Matter, subject to object. This something at present unknown to Western speculation is called by Occultists Fohat.'

The Secret Doctrine, Proem: Third Edition: I, 44
Adyar Edition: I, 81

2. 'Fohat is the dynamic energy of Cosmic Ideation . . . Fohat in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.'

Proem: Third Edition: I, 44
Adyar Edition: I, 81

3. 'Fohat then is the personified electric vital power . . . the action of which resembles that of a living Force created by Will, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action.'

Third Edition: I, 136
Adyar Edition: I, 170

4. 'Fohat is one thing in the yet Unmanifested Universe and another in the Phenomenal and Cosmic World. In the latter he is that occult, electric vital power, which under the Will of the Creative Logos, unites and brings together all forms giving them the first impulse which in time becomes law. . . . In the Unmanifested Universe Fohat . . . is simply (that) potential creative power . . .'

Third Edition: I, 134
Adyar Edition: I, 169

5. 'It is the action of Fohat upon a compound, or even upon a simple, body that produces life.'

Third Edition: I, 573, *Footnote*
Adyar Edition: II, 250, *Footnote* 3

FOHAT is the universal energy which includes all the forces of nature. It is that force which makes the Universe 'go', the driving force or fundamental energy from which all known kinds of energy derive. But Fohat is not just blind chaotic power, or rather it is not so when within the comprehension of a human mind. For men it is seen as directed, intelligent power—power inspired by purpose. That purpose is Evolution in its widest connotation, and Fohat is the Life-principle that bridges the poles of pristine spirit and inert Matter. It thus appears as both the energising and the stabilising factor in manifestation at all levels. It is the creative force forming the material of any one level and it is the binding energy linking together the individual units of that material. Since it is a force working in all the three regions of the cosmos, spiritual, intellectual and physical, it forms the uniting link between one of these regions and another. Thus it is the link between 'mind and matter' and between Spirit and Mind.

(*References* 1, 2 *and* 3 *above*)

In the Secret Doctrine concept of the Cosmos, the whole manifested universe is the result of the interaction of Cosmic Ideation with Cosmic Substance, and Fohat or Cosmic Energy is born of that interaction. It represents the result in the field of manifestation of that interaction, and so corresponds in nature to the force which generates tension and the resultant tension itself. (See especially *The Secret Doctrine*, *Third Edition* I, 350*; Adyar Edition* II, 41.)

In Man, human relationships represent another manifestation of that tension or Cosmic Energy.

Fohat is therefore a force which acts in various ways and in various regions of the universe. A sweeping definition to cover such grandeur of scope must contain within itself many paradoxes. When it is seen as *the* force behind all manifestation, the method of correspondences may enable us to detect the characteristic mode of behaviour uniting all its separate manifestations and common to them all. When it is expanded and analysed Fohat will appear as a bewildering series of powers and attributes that seem almost without connection and certainly without unity. Fohat thus appears in the guise of both servant and master; it is described as the messenger

of the Gods (Arûpa Devas or Angelic Hosts), but also as the overseer of the gods (Rûpa Devas and Nature Spirits).

Fohat manifests as fierce impersonal destructive energy yet also is personified as the Creator, and as the Pervader of Creation, sustaining it perpetually 'from one twilight to the other, during seven eternities'.

Fundamentally, Fohat is power in a dynamic form and it represents the creative purpose flowing through the manifested cosmos. In the Glossary of Theosophical Terms we find it defined as dual in manifestation. Such duality, however, is rather that of the two halves of a sine-wave form, Fohat representing the complete wave-form, including both its positive and negative phases.

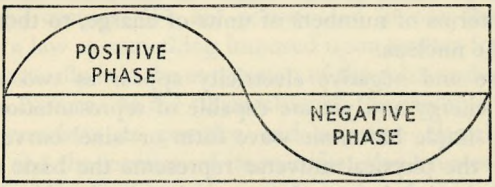


Diagram I

It is said here that 'Fohat' is the active (male) potency of the 'shakti' (female) reproductive power in nature, and 'shakti' is described as the 'active female energy of the Gods'. This would seem to imply that Fohat is the dynamic driving force thrusting down into manifestation and outwards at any one level, creating the vehicles and forms and binding them together, while shakti is the static receptive response of the material; isolating and maintaining the forms of the universe. To employ the analogy of a seal and wax, shakti is the capacity to take up an impression, inherent in wax and other plastic and pliable materials, while Fohat is the potency that makes the impression, the seal, stamp or die itself, imprinting a replica of its own characteristics upon the receptive wax. Both Fohat and shakti represent differentiations of the larger universal Fohat as the One Force.

When manifesting at any one level Fohat appears in the two extreme modes of a distributive, scattering and expanding force, and a cohesive binding force. Electricity typically

exemplifies its behaviour. It is a force which can cause a charged drop of fluid to break down into myriads of smaller particles, against the resistant cohesive tendencies within the material of the droplet itself. Yet, as it manifests within the atoms, the material forms it creates, it acts as a cohesive force holding together the oppositely charged fragments that compose the atomic form.

The present day scientific picture of the atom of matter is interesting when viewed in connection with the behaviour of Fohat. The atomic centre consists of a nucleus comprised of positive units of electricity prevented from flying apart by the 'diluting' effect of neutral particles or 'neutrons'. This positively charged centre is balanced by an outer field of negative particles, of much greater extent in space but of an equal value in terms of numbers of units of charge, to those found within the nucleus.

Positive and negative electricity appear as two opposing types of energy and yet are capable of representation by the unifying simple harmonic wave form or 'sine' curve; a form which in the physical universe represents the basic mode of manifestation of these various energies, so that it might well represent the behaviour of Fohat, the One Force, itself. Seen as a whole the 'sine' curve is universal and uniting, but at the peaks or troughs of the waves it appears differentiated and varied. Thus Fohat may appear at a given level in a multiplicity of aspects, just as we find the energy we term electricity manifesting in various ways, so that we may use it to light or to heat a room, to emit sound or create images, or to move matter by magnetic relay action. Indeed so striking is the parallel that it is completely reasonable to find electricity termed the physical plane manifestation of Fohat, the supreme motivator.

(*Reference* 4 *above*)

Acting as a link from one level to another, Fohat is said to be a uniting power (*References* 2 *and* 3 *above*), since each inner level, 'seemingly subjective', acts on the level outer to itself, 'seemingly objective', and propels it to action. Thus the manifestations of Fohat at one level, the 'operated upon' for that level, are in their turn the 'operators', acting upon an

outer level and stamping their characteristics upon it. Both aspects of 'operator' and 'operated upon' are Fohat. We therefore obtain a picture of Fohat on a wide scale as a dynamic pulsating energy, not unlike electricity, which appears in the physical universe as a rhythmic pulse of positive and negative impulses, appearing to emerge from an inner level.

But Fohat is also described as vital and living and is personified as 'He'. This gives the picture of some vast and cosmic consciousness operating as this Fohatic force, playing at every level of the cosmos, and linking each form-plane to the other, spirit to mind and mind to matter. 'He', therefore, creates by his ensouling of matter, indwelling as a dynamic force. In this sense 'He' creates the laws of the universe (*Reference* 4), for what we term laws are but our perceptions of the relationships within the cosmos. We are accustomed in our thinking to consider a law as something imposed upon matter from without, but actually it is the expression of the relationships which inhere in Nature. At the physical level, for example, because energy manifests as positive and negative electricity, the quantity and the location of its manifestation creates the laws of electrical interaction. If positive and negative electricity are seen as positive and negative phases of the manifestations of Fohat, the law of their interaction is a resultant of the activity of Fohat in the physical universe.

The particular form any manifestation of Fohat may take appears to be conditioned by the complexity or otherwise of the Kingdom of Nature, or level at which it is acting. Thus in the dense mineral kingdom we know it mainly as electricity in all its forms. When seen as the energiser of living material it appears in addition to its electrical manifestation as vital energy or prâna playing into the physical form from a more subtle level and organising it as living material. (*Reference* 5) In the sentient animal form it is more complex still, for superimposed upon the above two manifestations is a third, that of the creative reproductive power of Kundalinî. All these three, though possibly modified from inner levels, are physical plane manifestations of Fohat, the difference between them being occasioned by the complexity of the organism concerned. Or perhaps rather the complexity of the organism is the resultant

of the interweaving of the three modes of manifestation of Fohat. Thus we see how, even at the physical level alone, the manifestations of Fohat are many and complex, a complexity appearing even greater when it is realised that at the mental and spiritual levels we may have to recognise the same three specialised types of Fohatic force.

Surveying the various references to Fohat in *The Secret Doctrine*, we are brought face to face with a great paradox. From one aspect one forms the impression of Fohat as an irresistible, impersonal power relentlessly driving the universe towards *its* inevitable destiny. Yet Fohat is also described as 'the Spirit of Life-giving in *His* capacity of Divine Love'. In other words, Fohat, the divine urge towards progress, does not compel but lovingly guides the evolutionary processes.

Again, Fohat is called the Pervader. He is the agency that shapes every form in creation, from worm to man, from atom to fiery sun. He, too, infuses every form with life. But beyond this, perpetually pervading all creation, He maintains it in dynamic equilibrium as a whole living entity. In all these aspects Fohat may be identified with the One Life.

II

MODES OF MANIFESTATION

by EDWARD L. GARDNER

> 'Fohat is closely related to the One Life. Fohat is the Logos of the Platonists and the Âtman of the Vedantins.' (*The Secret Doctrine*, I, 170)

THERE are some three hundred references to Fohat in *The Secret Doctrine*, often presenting widely different descriptions of its activities, due, of course, to the innumerable ways that Fohat, the One Force, manifests through forms. In its primal undifferentiated essence Fohat is synonymous with the One Life, the Absolute. As such it must be regarded as neither conscious nor unconscious, neither benevolent nor malevolent, utterly neutral though of immeasurable power.

The One Life, Fohat, even in its highest and undifferentiated state must not be confused with any conception of deity, of 'God'. Every living and conscious being, from the loftiest to the humblest, from the very Rulers of Creation to the lowliest of creatures, is a manifestation of the One Life. The forms through which that Life functions determine its play.

AN ELECTRICAL ANALOGY

One of the many references mentioned describes Fohat as Cosmic Electricity and, since we know something of electricity and its many varied expressions, it serves well as an illustration and analogy.

The cables on the tall pylons of the electric grid in Britain carry the current at a pressure of 132,000 volts. To supply a town with light and heat and power, transformers are fitted which, by induction, reduce the pressure of the electric current on the grid to a lower output and thence down to the

popular 230 volts for domestic use in lamps, stoves and small motors. The current can again be further reduced by the fitting of minor transformers for such purposes as a 6-volt circuit for ringing bells or for the 2-volt bulbs of a radio dial.

Differences in pressure and expression thus depend first on the transformer that is used and then on the final form—the lamp, the stove, the motor—through which the current passes. This practice of reducing the great power of the electric current on the grid to the familiar manageable pressures suitable for our houses vividly illustrates the reduction of the enormous power of Fohat, the One Life, to the lesser values needed in constellations and solar systems and their planets.

An important point is that, just as electricity is always exactly the same in kind and quality whatever the degree of pressure may be, the One Life, Fohat, is in essence always the same, 'yesterday, today, and for ever'.

The variable degrees of Fohat manifesting in systems and worlds are mentioned on page 199, Volume I:

> 'Each world has its Fohat . . . there are as many Fohats as there are worlds, each varying in power and degree of manifestation.'

FOHAT STEPPED DOWN

The galaxy of stars, known as an Island Universe, within which our solar system exists, is the largest volume of space that we need contemplate as being within our ken. These myriads of stars and their companions are regarded, in the light of occult research, as collectively graded in three groups, each group being within a ring-pass-not with its own standard pressure of Fohat.

The focal centres of the three groups are said to be—the first and loftiest, ALKYONE of the Pleiades; second, SIRIUS; and third, HELIOS our Sun. In other words, ALKYONE transforms Fohat from whatever the higher pressure beyond may be. SIRIUS and many others, a vast number, of equal or near status, receive from ALKYONE the Ray needed for themselves and the systems associated with them. And HELIOS, one among the many under SIRIUS, receives the still further transformed Fohatic Power for our solar manifestation.

Thus, greatly modified, this power-ray of Fohat, still of immeasurable potency, becomes the life-force received within the protective ring-pass-not of our Solar Lord, and constitutes the basic energy manifesting in Life and Form within the solar system. That Ray provides in super-abundance all the energy that can ever be used. From our human point of view and experience, no power can be created anew—power simply is.

FOHAT COILED UP

During the first three rounds on our Chain of globes, the Devic manipulators of Fohat were chiefly concerned with the mineral, plant and animal forms respectively. Also, at a quicker tempo, during the first three root-races on our earth in this the fourth round, all these forms were gradually invested with the denser physical material here available. And, as a result of the prodigious vegetation—plant growths during the second round, with tall antennae rising sky-high from a semi-fluid earth, amplified during our second racial period with lofty trees of denser growth—the earth became, and is, a charged Fohatic battery of immense power mostly contained, coiled up, in mineral form.

Throughout the involutionary arc of descent into forms, the directing hand has been almost entirely that of the Devas. Though *builders* of forms they have no stable form of their own. Their 'bodies' are illusive. (*Secret Doctrine III*, 270) Devas adopt the 'loose far-flung forms of wind-storms, sea-waves, dust-clouds, flaming fire' and, for the infinitely varied more concrete work of form-building in the kingdoms of nature, the outer ranks of devas and nature-spirits control and shape the elemental essence of the planes by means of magnetic lines of force around their own spark-like nuclei—focal centres of life.

The aptitude and superb skill in form-building displayed by the devic hosts arises from countless cyclic recapitulations, an acquired skill that we tend to regard merely as nature's routine. In terms of the material element earth, their triumph in form-construction would seem to be this physical world, this store-house of power, this unique fourth globe of our septenary Chain.

Forms in the mineral kingdom appear to have achieved maturity and are now beginning to break down, slowly, and yield their coiled up power towards the evolution of the plant, animal and human kingdoms on the upward arc of the cycle.

It is clear that whatever power is consciously released by human labour, whether through the fiery energy of burning fuel, the momentum of falling water, or through the recently discovered process of atomic fission—all really are due to the release of Fohat from storage.

FOHAT ABOVE AND BELOW

The material growth and the health of plant and animal forms, including the human, depend on a judicious balance being maintained between terrene and solar forces—between Fohat released from below and Fohat from above. These two manifestations of Fohat, dual and divided in our present human experience, are described in *The Secret Doctrine* as Light and Life (*Vol. V*, 492).

> 'Above LIGHT; Below LIFE . . . the former is ever immutable, the latter manifests under the aspects of countless differentiations . . .'

Power that is released from below, from that which is coiled up in the physical material of the planet, is called kundalinî and four layers of this are, in some measure, in functional activity through animal and human physical bodies. These constitute the wholesome fiery life from below, which is moderate and, if unobstructed and automatic, robustly healthful. The three further interior layers become *naturally* functional in the later rounds. Fohat, as kundalinî, is Life from below.

Power that is from above, and which can be accepted and used by Man alone, individualised and wholly self-conscious, is the Fohatic Light, the Breath of the Most High. The âtmic permanent atom is the entrance portal for this specific Fohatic force of the above. A minute portal is this, the âtmic gateway, and well symbolised by the geometric point, as appropriately as the dense physical body is symbolized by the contours of the sphere.

Our human hierarchy is said to be, in terms of conscious-

ness, halfway between the above and the below; that is, with the awakening of mind—at mid-manas or just beyond.

The Chain of globes with which our humanity is concerned is five-fold, being built on five planes, the âtmic, buddhic, mental, astral and physical—and the human constitution also has five corresponding principles, active or latent. Two of these planes and principles are dominantly of life, the buddhic and the astral, and three are dominantly concerned with form, the âtmic, mental and physical.

Fohat enters this five-fold system and is conditioned by the nature of the formal material of the planes, and is thus between two boundaries. There is a boundary, or ring-pass-not, within, at the level of the âtmic gateways, and one without at the dense level. These are called ring-pass-nots because human consciousness, until full maturity is achieved, does not pass beyond them.

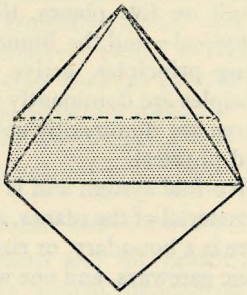
ABOVE AND BELOW: CORRESPONDENCES

> 'There is nothing in the macrocosm that is not in the microcosm. Man contains in himself every element that is found in the universe.'
>
> *The Secret Doctrine, V*, 556
>
> 'Man is that being in the universe . . . in whom highest spirit and lowest matter are joined together by Intelligence, thus ultimately making a manifested God . . . Every being in this universe must pass through the human kingdom . . .'
>
> *The Pedigree of Man: Annie Besant*
>
> 'Man . . . the direct heir of the highest Aeon . . .'
>
> *The Secret Doctrine, V*, 449.

These statements are but a few among the many in the literature of occultism that assert and stress the immense importance of the human kingdom. And the constitution of Man, with potentially 'a Mind to embrace the Universe' as a stanza in the second book of Dzyan promises, may justify the further statement that 'Man tends to become a God' (I, 214).

The means whereby Man may hope to 'embrace the universe' is in virtue of the dual nature of the Mind—and one of the regular solids, the octahedron, provides us with a wonderfully lucid symbol of the human mind. Each of the regular figures of geometry has an appropriate correspondence with

a human principle as follows, the point and the sphere representing the two pass-nots:



(1) Point
ÂTMA I

Sphere (7)
PHYSICAL II

(4)
Octahedron 8 facets
MANAS

(2) Tetrad 4 facets
ÂTMA II

Cube 6 facets (6)
PHYSICAL I

(3) Dodecahedron 12 facets
BUDDHI

Icosahedron 20 facets (5)
ASTRAL

I=Higher; II=Lower

The eight-sided figure, the octahedron, in the 4th or middle position above, which corresponds with the dual mind, is composed of two pyramids having a common base, one above and one below the central square. The common base, shared by both the upper and inverted pyramids, symbolises middle manas. This is the diaphragm or screen, between the higher and the lower mind, shared by both. Thus the screen has, so to speak, an upper face and an under face. The screen at middle manas serves as a mirror, for it can reflect—to man's probing consciousness—impressions sent in by the sense-organs from the physical world, as also from the spiritual realm above. The upper face is the mirror that can record an intuition.

On the involutionary journey from point to sphere, from atma to the physical world—the path of forthgoing—the interest of humanity is fostered and encouraged, by the devic hosts of Lucifer, by the contacts made as mirrored on the under face of the screen. The Asûra hierarchy, highly skilled at the lower mental level, assist on this, the downward arc, that humanity be persuaded, enticed, tempted to push out to the

'sphere' of the physical world. Further to ensure this, the 'above' is veiled.

> 'He shuts out the Above and leaves the Below.'
> *Stanzas of Dzyan*, 1, 3

Shutting out the Above led to that which is described in occultism as the deep sleep of the spiritual triad, the permanent atoms of atma-buddhi-manas. Through the latter part of the third root-race and throughout the fourth root-race, the momentum towards interest in the external world of the Below, imparted by the Luciferian devas and the Asura hierarchy, continued. There is still plenty of evidence of its strength. The bridge linking the Below and the Above is now a-building.

The three major aspects of Fohat in relation to our humanity may be summarized as follows.

(1) From Below. Kundalinî, the coiled-up force within the physical material of the mineral kingdom of form. Four layers released at present and a fifth partially. (*Third Aspect*)
Focal centre of distribution, the muladhâra chakra.

(2) Of the Open Spaces. Prâna of all planes. Vitality globules of the atmosphere assembled by the devas in the sun's rays. (*Second Aspect*)
Focal centre for distribution, the spleen chakra.
It is this Prâna, specialised, that is conveyed in the practice of vital magnetic healing by the competent practitioner.

(3) From Above. Fohat, the 'Divine Breath', specialized for the purpose of the Scheme. 'Coloured' is the term often used to describe the modification of the thread of Fohat that plays in humanity through the âtmic permanent atoms—a fiery thread of immense potency. (*First Aspect*)
'Said the Flame to the Spark "Thou art myself, my image and my shadow. I have clothed myself in thee." ' (*I Dzyan VII*, 7)
Focal Centre: the Crown.

III

FOHAT AND INTUITIONAL RESEARCH

by EDWARD L. GARDNER

THE FORM SIDE

THE thread of Fohat from above is buddhic light, the 'light that lighteth every man that cometh into the world' and this is focused by the higher mind. In man the light becomes a concentrated point of brilliance that plays on the screen of the lower mind much as light that enters the physical eye is focused by the lens and then plays on the retina. The eye is indeed a physical correspondence of the dual mind.

The ability to focus the buddhic light accompanies individualization, being due to the awakening of the mental permanent atom in place of the mental unit of the fourth sub-plane. The change marks a distinction between the younger kingdoms and the human, from a mere awareness or consciousness of living—to self-consciousness. The difference may be illustrated by that between rays of light passing through a flat pane of glass and similar rays passing through a convex lens. Through the former, the rays are unconcentrated, unpointed, diffused; through the lens the rays are condensed, collected, acute. Because buddhi-manas thus functions as a point of brilliant light, it is regarded as of the formless world: the lower-mind is an assembled body, a three-dimensional screen of exquisite receptivity, a subtle mental retina. The interplay and friction between the focused light and the mental screen date the birth of self-consciousness.

The attention of human consciousness is for many incarnations almost wholly directed to the pictures reaching the mind from the outer world by means of the sense-organs—due, as above described, to the stimulation of humanity's Divine Instructors. These all impinge upon the under-face of the

mental screen, nor have we yet exhausted the possibilities of this under mirror, as an analysis will show.

A physical object seen by the eyes is conveyed to and reproduced in the mental body as a three-dimensional form. The surfaces only of such a form are seen, although the interior may also be reproduced in the mind if the etheric 'eyes' function. These are delicate membranes that surround and almost enclose the denser organ, something like a shade behind an electric light. They do not as yet usually function, perhaps fortunately, because unless under complete control they merely blur and confuse the vision. When they do function, then etheric clairvoyance is experienced and the interior of the reproduced object is also seen, for the flashing point of focused light then explores the whole. So incredibly swift is its movement that depth is absorbed and the interior of the solid object appears as a succession of flat planes. It is this latent ability that probably, even now, endows sight with perspective—for the simple retinal image of the eye is itself flat.

À propos, X-ray photography in medical diagnosis provides print copies of surfaces at varying depth in the physical body —and a camera is now being made that will photograph 'surfaces' within solid steel, down to a depth of eight inches! Another example, this, of an externalised faculty—etheric sight—which at present is latent in humanity.

'The microcosm corresponds in every particular to the macrocosm.'

The high speed in action of the point of consciousness in practical life may be appreciated if we notice how easy it is for quite an average mind to re-view a number of memories, separate memory records, link them together and reach a judgment and decision. For example, one sees an object, say a rose in full bloom, and an opinion is asked as to its quality and name. Many memory pictures of roses, in the mind, are re-viewed, a comparison is made with the new picture, and a judgment and the rose's name may, almost instantly, follow. The concrete mind, although actually a three-dimensional body, is well symbolised by a two-dimensional screen because of the speed of the play of consciousness. Hence the aptness

of the flat square common to the two pyramids of our octahedral figure—with an upper and an under face.

In this example, and all similar cases, the under-face mirror is dominant. In the exercise of the intuitive faculty, the upper face is used but, naturally at present, not so readily. But long before etheric and astral sight are efficiently developed, the mind can be trained to record an impression that originates from the Above—and such an impression of truth is well called an intuition. We can examine the mental mechanism more closely.

Âtma, from which streams the Fohatic thread of buddhic light, is a static principle. That is, it is relatively static in relation to the personality, in the same sense that the sun is relatively static to the planets, or that a broadcasting-station is static to the many radio-sets tuned in to it.

The need in any experiment involving the intuition is that the personality should be quietly expectant, receptive and alert—and hence 'in line' with a static centre. Sometimes, however, a clear intuition may be registered even when under strain, as a storm-tossed ship may momentarily catch a beam from a lighthouse. The reason for such a single glimpse may be that the emotional tension of an exacting situation has keyed the personality into, temporarily, a unit—and the upper mirror is momentarily clear.

The technique required in order to record, at will, an impression from buddhi-manas on the mid-mental screen, seems to involve a change in the lens. This change shortens the higher mental focus which, so usually, plays through to the brain area as the background for lower mental activity. Such a shortening means that the point of consciousness plays upon the upper face of the mental mirror and not beyond.

Through long practice, consciousness probes and explores the field of the lower mind easily and rapidly and covers a wide area varying much in clarity and diffusion. To register impressions from above, the focus is, so to speak, just above the screen. The light is more intense and the field is more localised.

The mental permanent atom, the true lens of the buddhic light, has also an aura of the second and third sub-planes of

conditioned manas. This fringe tends to soften and slightly diffuse the impression received—at present, fortunately so!

The shortening of focus means that the attention is drawn above the screen, if only for an instant, and the range of its perceptive clarity then is that of the archetypal world and the brilliantly vivid first elemental kingdom. Here are the archetypes and sub-archetypes, the blue-prints of reality, and, given this technique, they are within human reach.

It is taken for granted that the student will be aware of the disciplines relating to the personal nature that are recommended to ensure that conditions are suitable for the practice of this technique. The essentials are considerable self-control, pure intentions and quietude.

INTUITIVE RESEARCH: THE LIFE SIDE

It may be useful to describe in detail an experimental effort along the lines indicated.

Let the student select a study that interests him and read it up and ponder over it from as many angles as possible. The subject chosen may be a poetical passage, a verse from a scripture, a symbolic figure, a mathematical problem, an obscure theory of science, no matter what—provided that, in the early stages, the choice is of real interest.

Fill the mind with that which relates to the chosen subject for a short time on each of several days—unless of course already thoroughly familiar. Such a study will attract the mental archetype of which the chosen subject is a limited extension—because nothing can be thought of relative to ideals that is not already extant on the higher plane.

In parenthesis, a definition of an ARCHETYPE is worth noting. The dictionary states that 'an archetype is the original model or ideal after which anything is made'. To illustrate with a mundane example—you may see in some magazine a quotation from some poem of a few lines, the whole of which you would like to know. A letter to the editor leads to the poem being printed in full in the next issue. The interest shown in the few lines and the letter of enquiry led directly to the poem, the archetype, coming your way. The previous study of a subject, mentioned above, corresponds to the lines of the poem

that were first seen. Translate this into the terms of the higher mental plane, for the correspondence is close; the thoughts of clear thinkers attract their like.

After the preparation relating to the subject chosen, appoint a time with yourself, say during the following day, preferably soon after awakening, for the experiment. (Your own mind-elemental will, by this time, be interested.)

When the time arrives, be alone, undisturbed and quiet. Call to mind the subject of the special study, merely that, nothing more. This is in the nature of a very brief review and for a few moments only. Then, positively withdraw. By withdraw I mean make a wilful attempt to rise from the lower mental field—yet remain receptive. Think of nothing, no thing, no think.

Some resistance may be expected to this effort but, quite gently, insist that your will must be obeyed.

The word 'wilful' must be taken as meaning exactly what it implies—an act of will. Will is not of course power itself—but it is the direction of power, corresponding to wilfully moving a switch that controls a current of electricity.

If there be a query as to how this is done, ask yourself how you change the shape of the lens of the eye when you wish to see out of the window as you take your eyes from a book. The lens moves and is altered in shape in order that the focus for the outside view be rectified. The explanation of the seemingly unconscious effort is that you merely issue a tacit order—the trained devic life, in charge of the elemental life of the eye, obeys.

When successful in the experiment above detailed, and the wilful order is given, then the associated counterpart of the subject of study, the archetype or sub-archetype, will, in perhaps in the briefest of flashes, illumine the mind's content.

A successful result appears to be something like a depth projection—a fulness of understanding arrives and a perspective view of the subject studied will be available to consciousness. This may easily take an hour or much more to absorb—and then extend in detail.

IV

FOHAT

by JOSEPHINE RANSOM

THE first mention of Fohat is in Stanza of Dzyan 3, shloka 12: 'Then Svabhâvat sends Fohat to harden the Atoms.' In what follows some repetition is necessary and unavoidable to get a clear notion of what Fohat is. The word Fohat is a Buddhist term and denotes many things, many displays of the One Life presenting itself in countless ways.

Trying to trace the nature and function of Fohat takes us from pure abstractions through the regions of the formation of the innumerable great or small universes which are aggregations of forces, to the atomic states of our universe.

First, let us consider some of the abstractions. Svabhâvat is that Father-Mother (so difficult to comprehend) who 'spin a web',[1]* and 'this Web is the Universe spun out of the Two Substances made in One, which is Svabhâvat'.[2] Born of the relation of the two is Fohat, which emerges out of the 'Darkness' to set Spirit and Matter into conscious relationship —thus becoming Their Son, the cold flame born of the Light of Matter, Mother, and the Fire of Spirit, Father. In its own nature, Fohat is beginningless and endless.

Fohat dissociates and scatters the Atoms, the Sons, 'which expand and contract through their own hearts'.[3] For these Atoms are those which have been called 'holes dug in Space'. They expand when the 'Breath of Fire is upon them',[4] which means that no limit is set to their interior movement, but the 'Breath of the Mother'[5] sets limits or contracts them by the terrific momentum of the solidity or mass of eternal Matter-Mother, Substance, which resists the expansion. This pressure 'hardens the atoms'[6] by limiting them to definite size and

**The list of references will be found at the end of the paper.*

shape. And 'each is part of the Web . . . and each becomes in turn a World',[7] for each has in it the nature of the 'Self-Existent Lord' Whose Breath Fohat is. And here, too, is that *Man* Pattern, the 'Force or Divine Man, the Sum Total'.[8]

After certain cosmic states are established then comes the stage when the 'Primordial Seven'[9] (the Dhyân Chohans) are stationed in their Great Cosmic Duties and they embody in themselves the Atoms to which They, in turn, give a special movement and the force of Fohat is now turned in its circumscribed area and becomes the 'fiery Whirlwind'[10], running 'circular errands'[11] within itself. (See atomic structure, given first in the *Ancient Wisdom*, by Dr. Besant, and then in other books.)

'Fohat is the Steed and Thought is the Rider'[12], or, Fohat is the One Life, for he brings about the vast changes that we call unmanifestation and manifestation. He moves from being the 'Unknown One, the Infinite TOTALITY', into being 'the Manifested One, or the periodical Manvantaric Deity'.[13] He *is* the Universal Mind which is the Creative Logos, four-natured because triple and yet synthesized as One. He calls into activity the 'Hosts of the higher creative Dhyân Chohans'[14] and He, the Voice within each Spark or Atom, joins them together in vast aggregations and calls out of the deeps the Lipika to circumscribe kârmically the nature of the field of the new manifestation. Also the power of Fohat comes into action as the One Supreme and Eternal Wisdom, and is by 'the action of this Manifested Wisdom, or Mahat—represented by these innumerable centres of spiritual energy in the Kosmos—the Reflection of the Universal Mind . . .'[15]

Fohat calls to 'the innumerable Sparks and joins them together',[16] for he is at once the *manifested* substance, the One Element, and also composes all the differentiations which in their combinations make the seven principles of Âkâsha, and—by differentiating it into various centres of energy—sets in motion the law of Cosmic Evolution, the seven Planes with all their activities.

'Fohat, then, is the . . . transcendental binding unity of all cosmic energies, on the unseen as on the manifested planes,

the action of which resembles—on an immense scale—that of a living Force created by WILL.'[17] In this mode of activity Fohat performs the function of 'Pervader'. He is Vishnu—Vish, the Pervader, 'the Manufacturer, because he shapes the atoms from crude material'[18] (i.e. the 'holes' he has already in his creative aspect dug in Space). On the Cosmic level Fohat is present in the constructive power that carries out the formation of things, following the plan in the mind of Nature, or in the Divine Thought (his own). He is the messenger of a cosmic and human Ideation, the active force in universal life.

It is most significant that Fohat is described as striding through the seven regions of the Universe in three steps; thus revealing the esoteric doctrine that the One Fohat in His Three aspects is the triple controlling Power of the Logos as Will, Wisdom and Activity—Shiva, Vishnu, Brahma—Father-Mother, Son and Holy Ghost. In theosophical literature we find the operation of these three aspects explained with great lucidity, stating plainly what with difficulty one finds in *The Secret Doctrine*, though one must say that in *The Secret Doctrine* there is a richness of suggestion in each statement which all other literature seems to lack.

Then comes another stage in the objectivization of Fohat, the objectivized Thought of the Gods, the 'Word made Flesh' for the Three and Seven 'Strides'[19] refer to the seven cosmic spheres inhabited by man as well as the seven regions of the earth. The three strides are the activities of the three Logoi and the seven planes of the great Kosmos, and their repetition or reflection in the seven planes of our small Cosmos. 'The three strides relate metaphysically to the descent of Spirit into Matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes Life.'

This passage is important for it plainly indicates that Fohat, the One Life, is the Spirit which becomes, within Substance, the Matter or Energy of a Universe, its Logos. Then this One-yet-threefold Logos falls as a triple ray into the Spirit, or rather, forms another phase of activity of the One on the way to manifestation. Then, the First Logos of this triple Ray becomes one of the aspects of the World Soul, a process

that is repeated when the First Logos unites with the other two aspects of Himself at the formation of a human Soul. The three thus unite in evolution and make again a triple Oneness; and this is the stage peculiar to MAN.

It is at this stage that the 'Life', or Fohat, becomes the hidden Kundalinî within the framework of his physical nature. The three are conjoined as Sushumnâ, Idâ and Pingalâ and are the everlasting 'call' of the One to Self-realization. It is to be noted here that it was to this work of Self-realization that H.P.B. called Fifth Root Race mankind.

In the cosmic formation of MAN Principles, which human man repeats, the Divine Soul of Buddhi, though a mere breath, in our conception is still something material when compared with Divine Spirit (Âtmâ) of which it is the carrier or vehicle. 'Fohat in his capacity of DIVINE LOVE . . . is shown . . . trying to bring the pure Spirit, the Ray inseparable in the ONE Absolute, into union with the Soul, the two constituting in Man the MONAD, and in Nature the first link between the ever-unconditioned and the manifested.'[20]

It is not easy to realize that *all* the stages of manifestation are becomings, not changes, that the One always IS, but can and does exhibit Itself in many ways—we might say a certain number of ways, the laws of given Universe—and is never other than itself whether described as Spirit and Matter, or as First, Second or Third Logos, or as the Dhyân Chohans, or the Lipika, or the Gods in their Imperial Robes who rule the Elements, the 'Garment of God', or as Man, the truly powerful reflection of all that *Is*. He, Fohat, is the Eternal and the ephemeral, the Immortal Changeless and Timeless, and is also brief mortality and the split second of time.

In Cosmic activities Fohat is described as the 'Light of the Logos',[21] the hidden 'spirit' of ELECTRICITY, which is 'the LIFE of the Universe'[22]. The Logos, triple in nature, shows himself as objective matter, subjective thought and the link between them. 'The whole manifested solar system exists in its Sûkshma (subtle) form in this light or energy of the Logos . . .' while the whole cosmos in its objective form is the Word of the Logos. In fact Fohat exists in all the conditions of the solar system, whether as the One, the Three, the Four or the Five

or the Seven of all the changes that are rung by the One. 'On the Cosmic plane he is behind all such manifestations as light, heat, sound, adhesion, etc.[23] 'As an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life, omnipresent in every atom of Matter.'[24]

From this point we can study the movements of Fohat in all the energies of Nature, and by studying the phenomenal universe attempt to understand the nature of the noumenal. For the energies of Nature are defined by Occult Science as 'supersensuous effects in their hidden behaviour and as objective phenomena in the world of sense. . . . They all pertain to, and are emanations of, still more supersensuous spiritual qualities, not personated by, but belonging to, real and conscious CAUSES.'[25]

There are many other most interesting statements in *The Secret Doctrine* about the operations of Fohat in its manifold permutations. The few we have considered are sufficient to help us to perceive the simplicity of the nature of the One Life, which yet contains within itself all the multifarious operations in our own and other Universes. It is indeed all important to know the One in the Many. How to do this is the basic instruction in all Occult Teaching.

List of References

[1] *Stanzas of Dzyan* III, shloka 10.
[2] Ibid.
[3] *Stanza* III, 11.
[4] Ibid.
[5] Ibid.
[6] *Stanza* III, 12.
[7] Ibid.
[8] *Stanza* IV, 3.
[9] IV, 2 and V, 1.
[10] V, 1.
[11] V, 2.
[12] Ibid.
[13] *The Secret Doctrine*, I, 170.
[14] Ibid.
[15] Ibid.
[16] *Stanza* V, 2.
[17] *The Secret Doctrine*, I, 170.
[18] I, 171.
[19] *Stanza* V, 2.
[20] *The Secret Doctrine*, I, 178.
[21] III, 399, Footnote 4.
[22] I, 171, 195.
[23] I, 195.
[24] I, 196.
[25] I, 201.

V

REFERENCES TO FOHAT IN THE SECRET DOCTRINE

Arranged consecutively by E. LESTER SMITH, D.Sc.

The following extracts relating to FOHAT, taken from *The Secret Doctrine*, are shorn, as far as possible, of confusing parentheses and mythological terms and are rearranged to form a reasonably consecutive account of the nature of FOHAT.

References are given both to the Adyar and the Third Edition, (A) indicating the Adyar Edition, (B) the Third.

Just as Pre-cosmic Ideation is the root of all individual Consciousness, so Pre-cosmic Substance is the substratum of Matter in the various grades of its differentiation. (A) I, 81; (B) I, 43.

The Manifested Universe, therefore, is pervaded by duality, which is, as it were, the very essence of its *Ex*-istence as Manifestation. But just as the opposite poles of Subject and Object, Spirit and Matter, are but aspects of the One Unity in which they are synthesised, so, in the Manifested Universe, there is 'that' which links Spirit to Matter, Subject to Object.

This something, at present unknown to Western speculation, is called by Occultists Fohat. It is the 'bridge' by which the Ideas existing in the Divine Thought are impressed on Cosmic Substance as the Laws of Nature. Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the Thought Divine transmitted and made manifest through the Dhyân Chohans, the Architects of the visible world. Thus from Spirit, or Cosmic Ideation, comes our Consciousness, from Cosmic Substance the several Vehicles in which that Consciousness is individualised and attains to

self—or reflective—consciousness; while Fohat, in its various manifestations, is the mysterious link between mind and matter, the animating principle electrifying every atom into life. (A) I, 81; (B) I, 44.

Fohat, being one of the most, if not the most important character in Eastern cosmogony, should be minutely described. As in the oldest Grecian cosmogony . . . so Fohat is one thing in the yet Unmanifested Universe, and another in the phenomenal and Cosmic World. In the latter, he is that occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse, which in time becomes law. But in the Unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or Love. Fohat has naught to do with Cosmos yet, since Cosmos is not born, and the Gods still sleep in the bosom of 'Father-Mother'. He is an abstract philosophical idea. He produces nothing yet by himself; he is simply that potential creative Power, in virtue of whose action the Noumenon of all future phenomena divides, so to speak, but to reunite in a mystic supersensuous act, and emit the creative Ray. When the 'Divine Son' breaks forth, then Fohat becomes the propelling force, the active Power which causes the One to become Two and Three—on the Cosmic plane of manifestation. The triple One differentiates into the Many, and then Fohat is transformed into that force which brings together the elemental atoms, and makes them aggregate and combine. (A) I, 169; (B) I, 134.

Fohat is closely related to the 'One Life'. From the Unknown One, the Infinite Totality, the Manifested One, or the periodical Manvantaric Deity, emanates; and this is the Universal Mind, which, separated from its Fountain-Source, is the Demiurge or the Creative Logos of the Western Kabalists. . . . By the action of the Manifested Wisdom, or Mahat . . . the Reflection of the Universal Mind, which is Cosmic Ideation and the Intellectual Force accompanying such Ideation, becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of Âkâsha, acts upon manifested Substance, or the One Element, as declared above, and, by differentiating it into

various centres of energy, sets in motion the law of Cosmic Evolution, which, in obedience to the ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System. (A) I, 170; (B) I, 135.

The Primordial Seven, The First Seven Breaths of the Dragon of Wisdom, produce in their turn from their holy circumgyrating breaths the Fiery Whirlwind. Stanzas of Dzyan, V, 1.

The 'Fiery Whirlwind' is the incandescent cosmic dust which only follows magnetically, as the iron filings follow the magnet, the directing thought of the 'Creative Forces'. Yet, this cosmic dust is something more; for every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for* itself. *It is an atom and an angel.* (A) I, 167; (B) I, 132.

Then Svabhâvat sends Fohat to harden the atoms. Each is a part of the web. Reflecting the 'Self-Existent Lord' like a mirror, each becomes in turn a world. Stanzas III, 12.

Primordial Matter, then, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of Fohat, is but 'a cool radiance, colourless, formless, tasteless, and devoid of every quality and aspect'. (A) I, 147; (B) I, 110.

Fohat hardens the atoms; i.e., by infusing energy into them, he scatters the 'Atoms', or Primordial Matter. '*He scatters himself while scattering Matter into Atoms.*'

It is through Fohat that the ideas of the Universal Mind are impressed upon Matter. (A) I, 150; (B) I, 113.

They make of him the messenger of their will. The Dzyu becomes Fohat: the swift son of the divine sons, whose sons are the Lipika, runs circular errands. Fohat is the steed, and the thought is the rider. . . . Stanzas V, 2.

This shows the 'Primordial Seven' using for their Vehicle, . . . Fohat, called in consequence, the 'Messenger of their Will'—the 'Fiery Whirlwind'.

'Dzyu becomes Fohat'—the expression itself shows it. Dzyu is the one Real (Magical) Knowledge, or Occult Wisdom; which, dealing with eternal truths and primal causes, becomes almost omnipotence when applied in the right direction. Its

antithesis is Dzyu-mi, that which deals with illusions and false appearances only, as in our exoteric modern sciences. In this case, Dzyu is the expression of the collective Wisdom of the Dhyâni-Buddhas. (A) I, 168; (B) I, 133.

Fohat runs the Manus' (or Dhyân Chohans') errands, and causes the ideal prototypes to expand from within without—that is, to cross gradually, on a descending scale, all the planes, from the noumenal to the lowest phenomenal, to bloom finally on the last into full objectivity—the acme of Illusion, or the grossest matter. (A) I, 132; (B) I, 93.

Some faint idea of the nature of Fohat may be gathered from the appellation 'Cosmic Electricity', sometimes applied to it; but in this case, to the commonly known properties of electricity, must be added others, including intelligence. (A) I, 150; (B) I, 113.

Fohat, then, is the personified electric vital power, the transcendental binding unity of all cosmic energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by Will, in those phenomena where the seemingly subjective acts on the seemingly objective, and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity; the forces it acts upon being cosmic, human, and terrestrial, and exercising their influence on all these planes respectively. On the earthly plane, its influence is felt in the magnetic and active force generated by the strong desire of the magnetiser. On the Cosmic, it is present in the constructive power that, in the formation of things—from the planetary system down to the glow-worm and simple daisy—carries out the plan in the mind of Nature, or in the Divine Thought, with regard to the development and growth of a particular thing. It is, metaphysically, the objectivised Thought of the Gods, the 'Word made flesh', on a lower scale, and the messenger of cosmic and human ideation; the active force in Universal Life. In its secondary aspect, Fohat is the Solar Energy, the electric vital fluid, and the preserving Fourth Principle, the Animal Soul of Nature, so to say, or—Electricity. (A) I, 170; (B) I, 136.

The ancients represented it by a serpent, for '*Fohat hisses as he glides hither and thither*', in zigzags. . . . It is the magical agent *par excellence*, and designates in Hermetic philosophy 'Life infused into Primordial Matter', the essence that composes all things, and the spirit that determines their form. (A) I, 143; (B) I, 105.

It was Fohat to which Plato referred as that Something that 'caused the Universe to move with circular motion'. (A) I, 250; (B) I, 222.

Fohat turns with his two hands in contrary directions the 'seed' and the 'curds', or Cosmic Matter. (A) II, 397; (B) I, 736.

Gross ponderable matter is the body, the shell, of Matter or Substance, the female passive principle; and this Fohatic Force is the second principle, Prâna—the male and the active. (A) II, 249, Footnote 2; (B) I, 572, Footnote.

Cupid or Love in his primitive sense is Eros, the Divine Will, or Desire of manifesting itself through visible creation. Thence Fohat, the prototype of Eros, becomes on Earth the Great Power 'Life-Electricity', or the Spirit of 'Live-giving'. (A) III, 76; (B) II, 69.

It is the action of Fohat upon a compound, or even upon a simple, body that produces life. When a body dies, it passes into the same polarity as its male energy, and repels therefore the active agent, which, losing hold of the whole, fastens on the parts or molecules, this action being called chemical. Vishnu, the Preserver, transforms himself into Rudra-Shiva, the Destroyer—a correlation seemingly unknown to Science. (A) II, 250, Footnote 3; (B) I, 573, Footnote.

The cause underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a sub-conscious intelligence pervading matter, ultimately traceable to a *reflection* of the Divine and Dhyân-Chohanic wisdom. A not altogether dissimilar conclusion has been arrived at by so well known a thinker as Ed. von Hartmann, who, despairing of the efficacy of *unaided* Natural Selection, regards Evolution as being intelligently guided by the Unconscious—the Cosmic Logos of Occultism. But the latter acts only mediately through Fohat, or Dhyân-Chohanic energy, and not quite in the direct manner which

the great pessimist describes. (A) II, 219; (B) II, 685.

. . . He passes like lightning through the fiery clouds; takes three, and five, and seven strides through the seven regions above, and the seven below. He lifts his voice, and calls the innumerable sparks, and joins them together. Stanza V, 2.

He is their guiding spirit and leader. When he commences work, he separates the Sparks of the lower kingdom, that float and thrill with joy in their radiant dwellings, and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle—the central wheel.

Footnotes:

Fiery clouds—Cosmic mists.

The Seven below—The World to be.

Sparks—Atoms.

Sparks of the Lower Kingdom—The mineral atoms.

Radiant dwellings—Gaseous clouds. *Stanza V*, 3.

The Three and Seven 'Strides' refer to the seven spheres inhabited by man, in the Esoteric Doctrine, as well as to the seven regions of the Earth. (A) I, 171; (B) I, 137.

'Wheels' are the centres of force, around which primordial matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres. It is one of the fundamental dogmas of Esoteric cosmogony, that during the Kalpas (or Aeons) of Life, Motion, which, during the periods of Rest, '*pulsates and thrills through every slumbering atom*'—assumes an evergrowing tendency, from the first awakening of Kosmos to a new 'Day', to circular movement. 'The Deity becomes a Whirlwind'. (A) I, 176; (B) I, 141.

By the 'Six Directions of Space' is here meant the 'Double Triangle', the junction and blending together of pure Spirit and Matter, of the Arûpa and the Rûpa, of which the Triangles are a Symbol. (A) I, 177; (B) I, 143.

Fohat traces spiral lines to unite the sixth to the seventh—the crown. An army of the Sons of Light stands at each angle; the Lipika, in the middle wheel. They say: 'This is good'. The first divine world is ready; the first, the second. Then the 'Divine Arupa' reflects itself in Chhâyâ Loka the first garment of Anupâdaka.

Footnotes:

They say—The Lipika.

The First, the Second—That is: the First is now the Second World.

The 'Divine Arûpa'—The Formless Universe of Thought.

Chhâyâ Loka—The Shadowy World of Primal Form, or the Intellectual. *Stanza V*, 4.

This tracing of 'spiral lines' refers to the evolution of Man's as well as Nature's Principles; an evolution which takes place gradually, as does everything else in Nature. The Sixth Principle in Man (Buddhi, the Divine Soul), though a mere breath, in our conceptions, is still something material when compared with Divine Spirit (Âtmâ), of which it is the carrier or vehicle. Fohat, in his capacity of Divine Love (Eros), the electric power of affinity and sympathy, is shown, allegorically, trying to bring the pure Spirit, the Ray inseparable from the One Absolute, into union with the Soul, the two constituting in Man the Monad, and in Nature the first link between the ever-unconditioned and the manifested. (A) I, 178; (B) I, 144.

The radical unity of the ultimate essence of each constituent part of compounds in Nature—from star to mineral atom, from the highest Dhyân Chohan to the smallest infusorium, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this unity is the one fundamental law in Occult Science. (A) I, 179; (B) I, 145.

Fohat takes five strides, and builds a winged wheel at each corner of the square for the Four Holy Ones . . . and their armies.

Footnotes:

Five Strides—having already taken the first three.

Their Armies—Hosts. *Stanza V*, 5.

The 'Strides' refer to both the cosmic and the human Principles—the latter of which consists, in the exoteric division, of three (Spirit, Soul and Body), and, in the esoteric calculation, of seven Principles—three Rays of the Essence and four Aspects. . . . The four Aspects are the body, its life or vitality, and the 'double' of the body—the triad which disappears with the death of the person—and the Kâma Rûpa which disintegrates in Kâma Loka.

From a cosmic point of view, Fohat taking 'Five Strides' refers here to the five upper planes of Consciousness and Being, the sixth and the seventh (counting downwards) being the astral and the terrestrial, or the two lower planes.

Four Winged Wheels at each corner . . . for the Four Holy Ones and their Armies (Hosts). These are the 'Four Mahârâjahs' or great Kings, of the Dhyân Chohans, the Devas, who preside each over one of the four cardinal points. They are the Regents, or Angels, who rule over the Cosmical Forces of North, South, East and West, Forces having each a distinct Occult property. These Beings are also connected with Karma, as the latter needs physical and material agents to carry out its decrees. (A) I, 180; (B) I, 147.

The 'Four' are the protectors of mankind and also the agents of Karma on Earth, whereas the Lipika are concerned with Humanity's hereafter. (A) I, 185; (B) I, 151.

There are three chief Groups of Builders, and as many of the planetary Spirits and the Lipika, each Group being again divided into seven sub-groups. (A) I, 186; (B) I, 152.

The Lipika are the Spirits of the Universe, whereas the Builders are only our own planetary dieties. (A) I, 186; (B) I, 153.

By the power of the Mother of Mercy and Knowledge, Kwan-Yin—the triple of Kwan-Shai-Yin, residing in Kwan-Yin-Tien—Fohat, the breath of their progeny, the Son of the Sons having called forth, from the lower abyss, the illusive form of Sien-Tchan and the Seven Elements.

Footnotes:

The lower Abyss—Chaos.

Sien-Tchan—Our Universe. *Stanza VI*, 1.

This Stanza is translated from the Chinese text, and the names given as the equivalents of the original terms are preserved. (A) I, 193; (B) I, 160.

The swift and the radiant One produces the seven Laya Centres, against which none will prevail to the great day 'be with us'; and seats the Universe on these eternal foundations, surrounding the Sien-Tchan with the elementary germs. Stanza VI, 2.

The seven Laya Centres are the seven zero-points, using the term zero in the same sense that Chemists do. It indicates,

in Esotericism, a point at which the reckoning of differentiation begins. From these Centres . . . begins the differentiation of the Elements which enter into the constitution of our Solar System. It has often been asked what is the exact definition of Fohat and his powers and functions, for he seems to exercise those of a Personal God as understood in the popular religions. . . . 'The whole cosmos must necessarily exist in the one source of energy from which this light (Fohat) emanates' . . . 'just as a human being is composed of seven principles, differentiated matter in the solar system exists in seven different conditions'. So does Fohat. Fohat has several meanings. He is called the 'Builder of the Builders', the Force that he personifies having formed our Septenary Chain. He is One and Seven, and on the cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc. etc., and is the 'spirit' of electricity, which is the Life of the Universe. As an abstraction, we will call it the One Life; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable Causality, and ends as Omnipresent Mind and Life, immanent in every atom of Matter. Thus, while Science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *Intelligent* Law and *Sentient* Life, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him, whom the Christians call the 'Messengers' of their God . . . and we the Messenger of the primordial Sons of Life and Light. (A) I, 195; (B) I, 162.

. . . all the Forces, such as Light, Heat, Electricity, etc., are called the 'Gods'—Esoterically.

This, indeed, must be so, since the Esoteric Teachings in Egypt and India were identical. And, therefore, the personification of Fohat, synthesising all the manifesting Forces in Nature is a legitimate result. Moreover, as will be shown later, the real and Occult Forces in Nature only now begin to be known. . . . (A) II, 397; (B) I, 735.

· Fohat is the key in Occultism which opens and unriddles the multiform symbols and allegories in the so-called mythology of every nation; demonstrating the wonderful Philo-

sophy and the deep insight into the mysteries of Nature, contained in the Egyptian and Chaldean as well as in the Âryan religions. Fohat, shown in his true character, proves how deeply versed were all these prehistoric nations in every Science of Nature, now called the physical and chemical branches of Natural Philosophy. In India, Fohat is the scientific aspect of both Vishnu and Indra, the latter older and more important in the *Rig Veda* than his sectarian successor; while in Egypt, Fohat was known as Toom issued of Noot, or Osiris in his character of a primordial God, creator of heaven and of beings. For Toom is spoken of as the Protean God who *generates other Gods* and gives himself the form he likes; the 'Master of Life, giving their vigour to the Gods'. He is the *overseer* of the Gods, and he 'who creates spirits and gives them shape and life'; he is 'the North Wind and the Spirit of the West'; and finally the 'Setting Sun of Life', or the vital electric force that leaves the body at death. (A) II, 397; (B) I, 736.

Fohat is connected with Vishnu and Sûrya in the early character of the former God; for Vishnu is not a high God in the *Rig Veda*. The name Vishnu is from the root *vish*, 'to pervade', and Fohat is called the 'Pervader' and the Manufacturer, because he shapes the atoms from crude material. (A) I, 171; (B) I, 137.

Few world-symbols are more pregnant with real Occult meaning than the Svastika. . . . It is the emblem of the activity of Fohat, of the continual revolution of the 'Wheels'. (A) IV, 158; (B) II, 621.

Of the seven (elements)*—first one manifested, six concealed; two manifested, five concealed; three manifested, four concealed; four produced, three hidden; four and one Tsan* (fraction) *revealed, two and one half concealed; six to be manifested, one laid aside. Lastly, seven small wheels revolving; one giving birth to the other.* Stanza VI, 3.

He builds them in the likeness of older wheels (worlds) *placing them on the imperishable centres.*

How does Fohat build them? He collects the fiery-dust. He makes balls of fire, runs through them, and round them, infusing life thereinto, then sets them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he

makes them moist, They shine, he fans and cools them. Thus acts Fohat from one twilight to the other, during seven eternities. Stanza VI, 4.

The process referred to as the 'Small Wheels, one giving birth to the other', takes place in the sixth region from above, and on the plane of the most material world of all in the manifested Kosmos—our terrestrial plane. These 'Seven Wheels' are our Planetary Chain. By 'Wheels' the various spheres and centres of force are generally meant; but in this case they refer to our septenary Ring.

The Worlds are built 'in the likeness of older Wheels'—i.e. of those that had existed in preceding Manvantaras and went into Pralaya. (A) I, 200; (B) I, 168.

The elements of our planet . . . cannot be taken as a standard for comparison with the elements in other worlds. In fact each world has its Fohat, which is omnipresent in its own sphere of action. But there are as many Fohats as there are worlds, each varying in power and degree of manifestation. The individual Fohats make one universal, collective Fohat—the aspect-entity of the one absolute Non-Entity, which is absolute Be-ness, Sat. 'Millions and billions of worlds are produced at every Manvantara'—it is said. Therefore there must be as many Fohats, whom we consider as conscious and *intelligent* Forces. This, no doubt, to the disgust of scientific minds. Nevertheless the Occultists, who have good reason for it, consider all the forces of Nature as veritable, though supersensuous, states of Matter; and as possible objects of perception to beings endowed with the requisite senses. (A) I, 199; (B) I, 167.

Bear in mind that Fohat, the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung, like Rudra from the head of Brahmâ, *'from the Brain of the Father and the Bosom of the Mother'*, and then to have metamorphosed himself into a male and a female, i.e. polarised himself into positive and negative electricity. He has *Seven Sons* who are his *Brothers*. Fohat is forced to be born, time after time, whenever any two of his 'Son-Brothers' indulge in *too close contact*—whether an embrace or a fight. To avoid this, he unites and binds together those of unlike nature, and

separates those of similar temperaments. This, as any one can see, relates, of course, to electricity generated by friction, and to the law of attraction between two objects of unlike, and repulsion between those of like polarity. The Seven Son-Brothers, however, represent and personify the seven forms of cosmic magnetism, called in Practical Occultism the 'Seven Radicals', whose co-operative and active progeny are, among other energies, Electricity, Magnetism, Sound, Light, Heat, Cohesion, etc. Occult Science defines all these as super-sensuous effects in their hidden behaviour, and as objective phenomena in the world of sense; the former requiring abnormal faculties to perceive them, the latter cognisable by our ordinary physical senses. (A) I, 201; (B) I, 169.

The Brothers or Sons . . . of Occult parlance (are) the seven primary forces of Electricity, whose purely phenomenal, and hence grossest, effects are alone cognisable by Physicists on the cosmic and especially on the terrestrial plane. These include, among other things, Sound, Light, Colour, etc. (A) II, 278; (B) I, 605.

'*The abodes of Fohat are many*'—it is said. '*He places his Four Fiery* (*electro-positive*) *Sons in the Four Circles*'; these circles are the equator, the ecliptic, and the two parallels of declination, or the tropics, to preside over the *climates* of which are placed the Four Mystical Entities. Then again: '*Other Seven* (*Sons*) *are commissioned to preside over the seven hot, and seven cold Lokas* (*the Hells of the orthodox Brâhmans*) *at the two ends of the Egg of Matter* (*our Earth and its poles*). (A) I, 253; (B) I, 225.

In these volumes it is almost revealed that the 'Sons of Fohat' are the personified Forces known in a general way as Motion, Sound, Heat, Light, Cohesion, Electricity or Electric Fluid, and Nerve-Force or Magnetism. This truth, however, cannot teach the student to attune and moderate the Kundalinî of the cosmic plane with the *vital* Kundalinî, the Electric Fluid with the Nerve-Force, and unless he does so, he is sure to kill himself; for the one travels at the rate of about 90 feet, and the other at the rate of 115,000 leagues a second. The seven Shaktis respectively called Para Shakti, Jnâna Shakti, etc., are

synonymous with the 'Sons of Fohat', for they are their female aspects. (A) V, 484; (B) III, 507.

Fohat is everywhere: it runs like a thread through all, and has its own seven divisions. (A) V, 528; (B) III, 555.

It is Fohat who guides the transfer of the principles from one planet to the other, from one star to another child-star. When a planet dies, its informing principles are transferred to a laya or sleeping centre, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body. (A) I, 202; (B) I, 170.

When Fohat is said to produce Seven Laya Centres, it means that, for formative or creative purposes, the *Great Law*—Theists may call it God—stays, or rather modifies, its perpetual motion on seven invisible points within the area of the Manifested Universe. '*The Great Breath digs through Space seven holes into Laya, to cause them to circumgyrate during Manvantara*', says the Occult Catechism. (A) I, 203; (B) I, 171.

The Spark hangs from the Flame by the finest thread of Fohat. It journeys through the seven worlds of Mâyâ. It stops in the first (kingdom) *and is a metal and a stone; it changes into the second, and behold—a plant; the plant whirls through seven forms and becomes a sacred animal* (the first shadow of the Physical Man).

From the combined attributes of these, Manu, the Thinker, is formed.

Who forms him? The Seven Lives, and the One Life. Who completes him? The Fivefold Lha. And who perfects the last body? Fish, Sin and Soma (the moon). Stanza VII, 5.

The phrase, 'through the Seven Worlds of Mâyâ', refers here to the seven Globes of the Planetary Chain and the seven Rounds, or the forty-nine stations of active existence that are before the 'Spark' or Monad, at the beginning of every Great Life-Cycle, or Manvantara. The 'Thread of Fohat' is the Thread of Life before referred to. (A) I, 283; (B) I, 258.

What is that 'Spark' that 'hangs from the Flame'? It is Jîva, the Monad in conjunction with Manas, or rather its aroma—that which remains from each Personality, when worthy, and hangs from Âtmâ-Buddhi, the Flame, by the Thread of Life. (A) I, 284; (B) I, 259.

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